The Christian Socialist

The Golden Rule Against the Ru ld

Entered as Second Class Matter January 31, 1907, at the Post Office in Chicago, Illino 1879.

Twelfth Year. No. 12. CHICAGO, ILLINOIS, DECEMBER, 191 5c Per Copy. 25c Per Year.

N Y PUB LIBRARY
11 W 40TH
NEW YORK CITY N
C

"Oh Little Town of thlehem"

By REV. IRWIN ST. JOHN TUCKER,

With what a mockery do Christmas hymns smite upon the ear, this murderous year of our Lord 1915! And to Americans none sounds with more harsh and discordant a strain than Phillips Brooks' lovely lyric of the Little Town of Bethlehem.

"O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Within thy dark streets shineth
The Everlasting Light;
The hopes and fears of all the years
Are met in thee tonight!"

Chiefly in America of all Christian lands will the Christmas hymns this year be lifted. Nearly all the rest of Christendom is engaged in the bloody madness of the world war. Daily cannon practice is held outside Jerusalem. There is a target for gunners on Golgotha. Troops drill outside Bethlehem. The homes of Christendom are emptied of their men, gone forth to mutual slaughter, and the great Festival of the Family cannot be held.

In America the organs will roll, the vested choirs will march and chant, the candles glitter on the Christmas tree, and through all the hymns and the sermons and the prayers the name of the little town of Bethlehem will ring.

"O come, all ye faithful, joyful and triumphant,
Come ye, O come ye to Bethlehem!"

But wherever in America those holy strains are lifted, a lilt of Satanic laughter will strike through the music. Our little town of Bethlehem in Pennsylvania is the center of a seething maelstrom of vampire madness. Americans shriek and struggle and go wild for a share of the horrible feast of blood-profit that flows this Christmastide from Bethlehem.

Earth hath many a noble city;
Bethlehem, thou dost excell—
Out of thee the Lord from Heaven
Came to rule his Israel.

But a different ruler than the Prince of Peace speaks this year out of Bethlehem. For there the glare of forges leaps high into the sky, night and day, blazing luridly beneath a stifling firmament of smoke. The thunder of the mills never ceases; lathes shriek and ten ton hammers pound day and night without rest. Molten cataracts of whitehot steel leap and flow and harden into cannon and projectile and all the implements of death.

Day and night the mills of Bethlehem vomit the enginery of war. Cases, wagon loads, car loads,—trainloads of shells, shrapnel, guns, bayonets of every shape and size move steadily in an unending procession to the sea to be shipped across the bloody Atlantic to do their part in the world slaughter.

"How silently, how silently,
The wondrous gift is given;
So God imparts to human hearts
The blessings of his heaven.
No ear may hear his coming
But in this world of sin,
Where meek souls will receive him still,
The dear Christ enters in!"

But the gifts that flow from our Bethlehem are seized with shrieks and yells and frenzied hullabaloo. Fortunes are being made in war stocks and disasters are multiplied in the mad race for fortunes. Clerks on the stock exchanges are driven crazy by the huge rush of speculation. Bitten by the fever of gambling, hundreds of thousands of Americans are plunging heavily on "war brides," and he that saves his life, loses his own soul.

Whatever highly moral reasons may be given for the justice of supplying unprepared nations with the means of defense, there is nothing that can be said of this war bride madness save that it is gambling in blood. And Bethlehem is the center of the banquet of carrion vultures.

William Penn, great-hearted lover of peace, founded his state of Pennsylvania to give a home to the peaceful Society of Friends. The Moravians, also lovers of peace, founded Bethlehem in Pennsylvania as a colony for followers of Jesus who seek to live His life.

The town is full of churches. There is an Episcopal Cathedral of the Nativity and a Roman Catholic Church of the Holy Infancy—named after the event that made the first Bethlehem glorious. The churches are prospering now, for Charles M. Schwab, President of the Bethlehem Steel Company, gives $10 for every $1 the churches raise. He gets it out of the blood-madness of the war.

The churches of Bethlehem will have ample resources for their Christmas celebrations this year. The country is pouring in its wealth for stocks, and Europe is pledging the toil of generations unborn for ammunition. The Lord of War has fixed a subsidiary seat in that Bethlehem which was to have been the Town of Peace.

Those who do the actual work on which all this death-fed prosperity is built, are not sharing in the prosperity. When there began to be talk among the workers that since such huge profits were being reaped by their matsers for the work they were doing, they should share in it, the cry of "Treason!" was raised. Let us look at this a little.

Before August 1, 1915, wages ranged from 15 cents an hour to a few who got 32½ cents an hour. The average was 27½ to 30 cents an hour, with a 20 cent bonus for speeding up. When the raise took place, men were given 25 cents a day extra, with a 10 per cent increase for those who had been getting less than $2 a day.

This came after the strike in the Remington arms factory for an eight-hour day and better wages. It was given to forestall any organization among the men and any agitation for a raise. Since that time any attempt to secure a share in the huge profits for those who are making the material is met with the loud howl of "Traitor! Conspirator in German pay!" Samuel Gompers has led in this cry.

How tremendous the profits on the war munition stocks have been it is impossible to compute. In Chicago we read of bellboys and chamber maids becoming wealthy overnight by speculating in war stocks; and to balance the ledger, we read of public officials going broke on them and committing suicide or going to prison. New York is glutted with the rush of orders; stock clerks work day and night merely to book the s. And the center of the mad whirlpool is hlehem.

There is a bridge across the river at Bethlehem, whereby the workmen must pass to go in and to and from their work. Charles M. Schwab is part owner of the bridge. And every workman has to pay toll before he can walk across the bridge. True, it is but one cent each way that they pay; out of such pennies the Schwab fortune is built up.

There is a military company of 145 men in the Bethlehem mill. They are equipped with field guns and machine guns; they encamp with the United States regulars for ten days in summer—with full pay—and are drilled by regulars. But when a man quits the service of the company or is discharged, he must hand in his uniform and his whole equipment before he receives his pay from the mill. It is considered the highest of honors to belong to this company; one gets in only by speeding up.

"Bethlehem, the House of Bread"—the Home of Cannon-Fodder!

"Hark, the herald angels sing,
Glory to the new-born King!
Peace on earth and mercy mild,
God and sinners reconciled.
Joyful, all ye nations rise,
Join the triumph of the skies;
With the angelic host proclaim,
Christ is born in Bethlehem!"

And the churches of the Nativity and the Holy Infancy are growing prosperous on the implements of slaughter!

A thrice-horrible mockery it was that led the devil of war to make his chief American home in the town that was named after the birthplace of Jesus. Perhaps the sharp challenge of it may lead us to examine more closely our whole Christian structure.

Last Christmas there was a nine-day truce between German and English soldiers in the trenches in the north of France. For nine days they sang together and feasted together in high good fellowship, refusing to murder one another who were comrades of a common faith. But the truce did not extend far enough into the souls of their nations; and the truce makers were dragged apart and other soldiers put in their place to continue the work of slaughter.

Down in the Andes, on the top of the highest peak between Chile and Argentine on their border of a thousand miles, stands a bronze statue of Christ the Peace Maker. It stands above the cloud line, in the eternal calm of that cold peace. It can never fall; for it is fixed above the level of the thunder and the flashing lightning bolt; and its base is deep planted on the everlasting rock.

"Peace on earth, good will toward men" must have a better foundation than hymn singing and sentiment. The English and German soldiers in the trenches stopped fighting because of certain common sentimental memories. But the eternal statue of Christ that tokens the peace between two republics of South America is based on the changeless rock.

Christmas has been with us too much a matter of sentiment, and not enough a statement of scientific purpose. It should be a time of renewing our allegiance to the great Christ-purpose of the bringing to pass of the Kingdom of God on earth. That purpose should be founded on the rock of scientific knowledge, and raised beyond the stormy levels of change and fancy.

Christianity separated from scientific Socialism becomes a thing of myths and sentiments, of pretty observances and of gushing but resultless emotions. Only when we discover the causes of discord and ill-will among men shall we be able to remove them, and bring about the era of peace and good will.

Perhaps the times are better than they seem. The whole world is gathered together by the decree of Caesar Augustus—the imperial power of Greed—that it should render its tax of blood and suffering due the monarch we have chosen. The great heart of Humanity groans and is troubled; and Labor, humbly like Joseph, does what it may to serve Humanity, though not knowing what it does; and it may be that out of this fearful travail will be borne the New Order, the Kingdom of God on earth, for which we expectantly long.

SOCIALISM AND HUMAN BROTHERHOOD

By the Rt. Rev. Benjamin Brewster, D.D.,
Bishop of Western Colorado

Light flashing out of darkness is revealing the work of the Holy Ghost making for human brotherhood. I know of course how the Socialist gospel of internationalism seems to have broken down. "That which is born of the flesh is flesh." So far as the socialistic gospel meant only a new brand of materialism, it was bound to bow before the fresh blast of nationalism appealing to men's love for the Fatherland. But there is a leaven of the Spirit in that fraternalism of the working-classes, and that cannot die.

I do not emphasize the reported commingling of German and British troops to sing hymns on Christmas day. Such fraternalizing has been known before. What is more important is the growing consciousness of what a nation owes to its own workers.

A brave captain at the front, awakened to new sympathy with the rank and file, wrote home in this fashion: "'Your country needs you' has been the cry of all these men. They have bled for their country, and where, when you come to think of it, has their country bled for them? Given them hovels to live in, a lot of them filthy food, which was luckily short commons, or it would have killed them off in long clothes. . . . Well, their turn must come now. They need the country that needed them, and they must have a corner of it for their own. Their country must now give a little of its life for them." And again, when he sees a ruined shrine in France, with the crucifix demolished, save for the Arms outsretched as if in pleading, he is moved to write: "If we don't restore that Figure in the world, and not merely in plaster, but in the flesh of man whose daily grief it has glorified, these lives will have been lost—that's the word."

So, I say, God is bringing into the light the social meaning of the Cross. And, by the same token, God is rebuking the blindness of the Church to the vision of social justice, and its deafness to the bitter cry of the dispossessed. Unreasoning often that cry may be. But who is to blame if the masses, finding little sympathy where Christ meant that they should find it, turn to leaders who, in many cases, know not Christ?

This, however, is by no means true of all the leaders. From an illuminating article in the Hibbert Journal of last January, on "The Religious Revival in the Labor Movement," I quote just one testimonial among many. This is the word of Mr. J. Keir Hardie, that militant Socialist who has lately passed to his rest:

"If I were a thirty years' younger man, with the experience gained during the past thirty-five years, I would go forth among the people to proclaim afresh and anew the full message of the Gospel of Jesus of Nazareth. We are all of us somehow or another off the track. What is wanted is a fresh inspiration, a fresh vision of the great truth which Christ gave His life to proclaim, that not only have we individual souls to be saved, but that the individual soul cannot be saved unless the collective soul be saved likewise."

Let not comfortable church-people talk, in complacent generalities, about the "godlessness of the Labor movement." Remember how complacent were the religious leaders of Jerusalem when our Lord thundered out His stinging rebuke: "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

PROSTITUTION OF RELIGION

By Eugene V. Debs

It may be set down as a rule that the gentry who constitute the self-appointed protectorate over the souls of the working-class and who charge Socialists with being infidels and Socialism with attacking religion are themselves hypocrites who are profiting by the ignorance and superstition of their victims and who use the cloak of religion to conceal their own evil practices. Their pretended solicitude for religion is a sham. What they really fear is not that religion will be destroyed, but that hypocrisy and false pretence will be discovered.

These pious misfits who do not know what real religion is are one in raising the cry against Socialism in the name of religion. Most of them have never read a chapter of Socialist economics and are utterly ignorant of what Socialism really means, or else, knowing what it means, deliberately misrepresent it to receive the "well done" and the stipend from their masters.

It is safer for the average clergyman to speak against Socialism than for it, so far as his charge is concerned, his income, and his position in society. Some are by reflex so imbued with the hostility of the capitalists who pay their salaries that they deem it their special duty to denounce Socialism as an attack upon the church and conspiracy against religion. Of course they speak in the name of religion, the religion of Jesus Christ, the homeless wanderer who sympathized and associated with the poor and lowly, and whose ministrations were among the despised sinners and outcasts.

These pious pickets of capitalism prostitute religion in the service of mammon. Of all men on earth they are the least fit to speak in the name of religion. They are utterly destitute of religion or they would not serve in such a degenerate role.

They are full of cant and glibly parrot their creed, but of real religion, the spiritual influence which exalts man and consecrates him to the loving service of his fellow man, they are as barren as the artic region is of sunflowers. Christ knew them perfectly and denounced them as hypocrites.

It is false and slanderous to charge that Socialism aims to destroy religion. The truth is that Socialism proposes to destroy the conditions which make true religion impossible.

It is the veriest sarcasm to talk about religion in the cannibalism of the present system in which men devour each other like hyenas and the millions who are robbed of what they produce sink into hopeless poverty while their sons are driven to crime and their daughters to prostitution.

Never until this brute struggle for existence is ended and our industrial life is organized on a basis of democratic mutualism will religion come to abide with men, not the religion of creeds written in books, but the religion of deeds written in the hearts of men whose brethren are all mankind.

The unchurched masses who have gone into Socialism as a religious substitute are the penalty which the modern Church is paying for its insufficient obedience to the social teaching of Jesus.—Rev. J. H. Melish.

THEOLOGY NEEDS REVISING

"Our theology needs revising. We ministers have too long at funerals talked of the mysterious dispensations of Providence. We let children drink filthy milk and die; then we preach piously about the mysteries of God's dealings. I am here to say that the death of half a hundred babies in Nashville last month is a crime. We are all together guilty of murder. If we attribute the results of our neglect to God, we are also guilty of blasphemy!"

Thus spoke Dr. J. E. McCulloch, general secretary of the Southern Sociological Congress, at Nashville, Tenn.

"If there ever was a crime in history," said Dr. McCulloch, "it is the crime of society in allowing conditions to exist that are equivalent to poisoning thousands of children every year in this country. Why, do you know that every day there is an average of 685 babies die in the United States? And the larger number of these are due to causes that we know how to prevent.

Theology in Error.

"Why is it the church does not take up this fight for the children? If there ever was a holy cause under heaven, this is the most worthy. The trouble is that our theology has been terribly in error on this question of disease. It used to be in heathen lands that people believed that disease was a curse sent from the devil. We do not believe anything of that sort, of course, but some of us believe something that is essentially as bad.

"Some time ago I spoke in a church in South Carolina. At the service the pastor asked the congregation to pray for a child that was dying near by. I found out that the illness of the child and other children there was due to bad milk. When it came time for me to speak I told the people that I was not inclined to pray for the child. I told them that I felt like praying to God to forgive us for allowing the child to be poisoned by milk that contained disease germs.

"We had just as well try to fight fire with prayer as to fight disease with prayer. What we need to do is to stop the sale of [illegible] bad food and bad water."

Raps Conservative Notion.

Dr. James I. Vance, pastor of the First Presbyterian Church, also spoke on the subject of the "Gospel of Health." He said:

"I suppose there are some abnormally conservative saints, righteous overmuch, who may be finding fault with the preachers for joining in a health crusade. They are saying that it is our business to preach the gospel and to try to keep the souls of the people from fire in the world to come.

"The old notion that to be strictly spiritually minded one must have a sallow complexion and a disordered liver and a dyspeptic stomach and a graveyard theology is not supported by common sense or human experience.

"Some have such long-faced, cheerless, mouldly, melancholy views of life that their views become disease breeders."

SAVE THE LITTLE CHILDREN

Children are the blessings of the home. There are millions of children who could be as joyous, as bright as twinkling stars and sweet as the flowers of springtime now blossoming on every hand, who are doomed to death, disease, and despair, unless YOU save them. Misery awaits them; poverty will starve them, excessive toil dwarf and stunt them until a merciful death will shorten their sufferings, or a long and hideous life will prolong their tortures without end—unless YOU save them.

Carthaginians of old on days of great danger burned little children alive in the brasen furnace of the great god Moloch. Capitalism today burns little children alive every day and all day long; poisons them, starves them, tortures them—to swell the profits of employers, landlords, or masters.

Will you save them? Forget in the hour of this great danger all differences of race and creed. Save the little children!

There is no better means of enlisting fighters in the cause of saving the children than by sending indifferent persons a copy of this paper.

Social Interpretation of the International S. S. Lesson

By Rev. WM. A. PROSSER, Pastor United Peoples Church, Pittsburgh

THE ASCENDING LORD, ACTS 1:1-14

Lesson for Jan. 2, 1916.

The places we are to visit, the persons we are to meet, the events we are to study and the lessons we shall learn in connection with the Sunday School Lessons during the year 1916 are recorded in the Acts of the Apostles, the Epistles of Paul and the Book of Revelation, principally in the Book of Acts. The year's lessons will take us far out into the "Apostolic Age." We shall witness the rise, spread and development of the early Christian Church and shall meet the men who were the chief actors in the movement.

An Important Point.

The essential point is to study the lessons with three things constantly in mind: First, you must read and re-read the Scripture references from the Bible until you know them and can analyze the writer's thoughts. Second, you should read the Scripture lessons from the American Revised Version, which is the best and truest translation of the Hebrew and Greek texts we have. Third, you must [illegible]t fail to compare and contrast the teachings of the Acts and the Epistles with the teachings of Jesus as recorded in the Synoptic Gospels. Much damage has been done by failure to observe this obvious requirement. **If in your study you discover a positive discrepancy between the teachings of the Apostles and those of Jesus, you may be sure that they and not Jesus are in error.**

The Book of Acts.

The "Acts of the Apostles" is a book of unique interest and value, containing a record of moral battles and victories, the greatest victories, with the mightiest issues recorded any- *Commentary*: But the questions of authorship, date and sources of the Book of Acts are in dispute. This, however, does not vitiate the historical and doctrinal value of the book. Of three things we may be sure: First, the book was written after the events it records happened. It is, therefore, historical and not prophetic in nature. Second, it is based upon either the personal testimony of eye witnesses or the written records of eye witnesses. In the absence of contradictory historical evidence we should accept it as reliable. And, third, it reflects the ideas and practices of the Christian movement of at least three-fourths of the first century. **It records the efforts of the Apostles and their coworkers in propagating and organizing Christianity and of interpreting the message of Jesus to the World.** We shall not go far astray in accepting it as such and constantly testing it by the ideas propagated by Jesus.

Speculative Questions.

The first lesson of the year is recorded in the first chapter of the Book of Acts. It is supposed to deal with the question of Christ's Ascension. **We shall discover that this is not the point at issue at all, nor is it a vital part of the Christian program.** However, out of the subjects of the Resurrection and Ascension grow some very interesting and puzzling questions. Did Jesus physically rise from the grave? What was he doing and where during the 40 days between the Resurrection and Ascension? Where did he go when he "went up?" Will he return to earth? If so, how and when? But these questions are metaphysical, speculative, nonessential, and impossible to answer correctly, **and the Church can well afford to let purely speculative questions rest in peace until she has cleansed the earth of its corruption and men have more brains and leisure than now to deal with them.**

The Proper Subject for Discussion.

If Jesus had thought a knowledge of these questions of such vital importance as men sometimes think, he would have discussed them with his disciples during his life and in the forty days interval between the Resurrection and Ascension. But the Synoptic Gospels are silent on these matters, and the author of our lesson assures us that the only subject of conversation between Jesus and the disciples during the forty days and on the last day they were together, was the Kingdom. Acts. 1:3 tells us that "Jesus showed himself alive after his passion by many proofs, appearing unto the disciples by the space of forty days and **Speaking the Things Concerning the Kingdom.**" Verse 6 of the same chapter states that "when they came together the disciples asked, 'Lord, dost thou at this time **restore the kingdom** to Israel?' "

It is as clear as crystal that the subject of conversation between Jesus and the Apostolic company, between the resurrection and ascension, was not things concerning the resurrection and the ascension, but things "**Concerning The Kingdom.**" **To them the kingdom was of prime importance.** It was the question that involved all others and carried with it the world's redemption, present and future.

This is in perfect harmony with the message of the whole Bible. The burden of the Mosaic message and the objective of that movement was the establishment of a **Social Regime** in which every Israelite should enjoy liberty, justice and plenty—the realisation of the purpose of Jehovah for His people. The burden of the message of the prophets and the objective of their efforts was precisely the same. **They demanded a Social Order in which men could build and live in their own homes, toil and enjoy the fruitage of their labor, and be treated with equal regard.** If you turn to the sayings of Jesus, recorded in the Synoptic Gospels, you will see that the key note of his message was an Empire of Justice on Earth. He opened his public ministry with the cry: "Repent ye, for the **Kingdom of Heaven** is at hand." He never wearied in calling attention to the kingdom idea. To illustrate its nature, mission and process of development he fondly compared it with natural objects, social customs and the practices of men. **He urged men to pray and work for its coming.** He made man's real mission in life to consist in seeking first and always the establishment of the kingdom of God and its righteousness in the world. It would be strange, indeed, if he departed in the last critical moment of his earthly career from the message of his predecessors and that of his own life. He did not. He simply reiterated what he had formerly taught and sought to enlarge and clarify the disciples' conceptions of things concerning the kingdom.

Were Jesus with us today what subject would he teach and preach? "**The Kingdom.**" What subject should the Christian Church teach and preach? "**The Kingdom.**" If she would follow Jesus and faithfully represent him, there is no alternative. He preached the "Good News of the Kingdom," so must she. Things concerning the kingdom, some aspect of a rational and moral world-government, should form the topic of every sermon, prayer service, Sunday School session, public convention, and conference. **Like the Master, the Church should never weary of calling attention to the kingdom and laying its claims upon the consciences of men.** The world's need of the kingdom, the nature of the kingdom, the extent of the kingdom, the social results of the operation of the kingdom, the education and organization of the people in preparation for the coming of the kingdom, the social and moral forces silently working for the coming of the kingdom, what society can consciously do to hasten the coming of the kingdom and man's everlasting moral obligation to get into the kingdom and to work and to pray for its speedy triumph, are some of the things concerning the kingdom which the Church should cry with thunderous voice. **She should organize her resources, command her numbers, conserve her energy, and use her money for the purpose of preaching and teaching the "Gospel of the Kingdom."**

But, alas! That is just the subject she will not preach, or, if she does, will so interpret it as to render it an impractical or meaningless matter. The Church prefers to fritter away its time and waste its resources on counting beads, performing rites, repeating creeds, and discussing the subjects of the origin of evil, the nature and duration of future punishment, inherent or conditional immortality, the mystery of the Trinity, the Immaculate Conception, the nature of the resurrection body, and many other similar debatable and divisive questions. **She could well afford to let people remain ignorant of these matters until after she has educated the people in the things concerning the kingdom.** She refuses. The reason is obvious. **These questions are highly speculative and unrelated to the practical affairs of life, and a discussion of them does not disturb the complacent hypocrisy of the modern pharisee.** It costs neither favor nor gold to preach and teach such subjects. But the "Gospel of the Kingdom" is the most practical up-to-date message that can be preached. It relates itself to life, local and universal, present and future, temporal and spiritual. **Things concerning the** kingdom include economics, politics, sociology, eugenics, euthenics, psychology, ethics, time and eternity. **To discuss these things we should have to talk about methods of making and distributing wealth,** profits, wages, employment, working conditions, women and children in industry, woman suffrage, marriage, the rights of little children, social environment, social relations, education, political platforms, party candidates, in short, every subject that relates itself to a world-wide social order and human well being. **To preach these things would compel the Church to surrender the ages old heresies of a division between the "sacred" and the "secular," the possibilities of saving man's soul and refining his mind while leaving his body to suffer the tortures of hell,** and of redeeming the world by building up a strong ecclesiastical organization! **It would compel the Church to join the cause of social revolution, to line up in the class conflict, and to espouse the side of the oppressed, impoverished and enslaved against predatory interests. That is where loyalty to the kingdom led Jesus. That is where it will take the Church.** Will the Church, like Jesus, suffer and die in the interest of the things that concern the kingdom? She can refuse and fail, or obey and succeed. The choice is hers, but the result is with God.

When Shall the Kingdom Come?

Judging from the narrative, verse 6, the question uppermost in the disciples' minds concerning the kingdom was of a purely speculative and non-essential nature. They asked Jesus: "Dost thou at **this time** restore the Kingdom to Israel?" There are three points in this question which should be elaborated far beyond the space at our command:

First, there is the **Time** element. The Disciples wanted to know just when, now or later, the kingdom would come. They seemed to think that a knowledge of this point was very essential. Jesus very frankly informed them that in this they were greatly mistaken. The point raised was impertinent and non-essential. To figure out when the kingdom would come might be interesting, but not profitable. The time for the coming of the kingdom was a question of no concern of theirs. Moreover, it was a matter on which he could not inform them, for he did not know. It is hidden within the mind of the Eternal, he said.

Second, is the **Agency** element. Who shall bring the kingdom. "Wilt **Thou** restore the kingdom to Israel?" This is a very practical question but one on which the disciples were mistaken. Jesus told them that not he, but **they** were to bring in the kingdom. While he lived among them he had said, "Seek **ye** the Kingdom" and "Prepare **ye** the way of the Lord." Now, again, he would press the same message upon them by saying, "**Ye** shall be my witnessess both in Jerusalem, Judea and Samaria, and unto the uttermost parts of the earth." It is the business now, not of Jesus, but of his followers, to usher in the kingdom, and it will come only when, and as speedily, as we prepare the way for its coming.

Third, is the **Nature** element. They desired the kingdom placed in the hands of Israel. They thought of it in the terms of nationality, national interest and national power. In this they were also mistaken. Jesus made it clear that **the kingdom is not local, but universal; not Jewish nor Gentile, but Human.** Once established it will work, not in the interest and for glory of one people, but all peoples; not for the enrichment and uplift of one group, but of all groups. **It is a universal cooperative commonwealth in which the life and liberty of all are equally conserved.**

What a blow to the political and ecclesiastical narrowness and short-sightedness of our day! Each nation thinks of itself as the representative of the highest "culture," the guardian of the interests of the kingdom, and desires to rise, through that supposition, to highest rank of wealth and power. Likewise, each of the great religious bodies, Catholic, Protestant, and Jewish, thinks of itself as the keeper of the keys of the kingdom and that, through it, and it alone, the kingdom will come. What consummate folly! They forget that the kingdom is not bounded by geographical limitations nor sectarian bodies. It is neither Jewish, Protestant nor Catholic, neither have they, singly or collectively, a monopoly of it. Jesus refused to turn it over to the keeping of Israel, and he refuses to put it into the keeping of any sect or party today. **It belongs to the human race and will operate for the uplift of the human race.**

Propagandists of the Kingdom.

Jesus had corrected and clarified the disciples' notions of the kingdom. He had told them that the time element question was a matter of little or no practical import, that the kingdom was not national, but international, and that **they**, not he, were the agency to usher in the kingdom. They were dazed by the revelation. They stood gazing into the sky bewildered, doubtless wondering what next to do. They were soon brought to a realization of the situation by "two men in white apparel," who said: "Ye men of Galilee, why stand ye looking into heaven?" which means, **standing here star-gazing is not your business.** This is not what Jesus told you to do. Your business is to qualify immediately to bear witness of the nature, extent and mission of the kingdom of God, beginning here in the capital city, going through the provinces of Judea and Samaria and stopping only at the ends of the habitable world. **You are to educate the people in the things concerning a social order God desires for this world and organize them for the purpose of bringing that order as speedily as possible on earth.** This is your task. And be it said, to their credit, that they accepted the challenge to duty and went back to their headquarters to begin preparation for the boldest propaganda campaign the world has ever witnessed. In unity and love and by careful organization they laid the foundation for the coming of the Spirit of God upon them, the signal for the beginning of that social revolution that was intended to usher in the kingdom in all its power and glory.

A Call to Duty.

Ye men of America, ye Churches of Christendom, your age, white unto the harvest, is calling you to your duty. It is asking you why you are spending your resources in sky-gazing; in counting days and setting dates for the coming of Christ; in discussing abstract, speculative, non-essential questions; in separating the secular and sacred, religion and politics, ethics and business. It is telling you that your business does not consist in star-gazing, but in earth reforming; not in metaphysical speculation, but in working for the kingdom; not in waiting for some miraculous event to usher in the kingdom, but in educating and organizing the people for that job. Will **you** heed? Will **you**, like the disciples of old, go back to your "upper room" and lay the foundation, in love and unity, for a fearless, extensive and intensive campaign in the interest of the kingdom? Your age demands an answer, and upon that answer depends the success or failure of the Church and of the kingdom in our day.

PROTECT PEOPLE'S RIGHTS

(From the Report of the U. S. Commission on Industrial Relations—"The Walsh Report.")

"With full recognition of the gravity of the suggestions it seems necessary to urge the Commission to make the following recommendations:

1. That Congress should forthwith initiate an amendment to the Constitution providing in specific terms for the protection of the personal rights of every person in the United States from encroachment by the Federal and State governments and by private individuals, associations and corporations. The principal rights which should be thus specifically protected by the power of the Federal Government are the privilege of the writ of habeas corpus, the right to jury trial, free speech, peaceful assemblage, to keep and bear arms, to be free from unreasonable searches and seizures, to speedy public trial, to freedom from excessive bail, and from cruel and unusual punishments.

2. That Congress immediately enact by statute or, if deemed necessary, initiate a constitutional amendment specifically prohibiting the courts from declaring legislative acts unconstitutional.

3. That Congress enact that in all Federal cases where the trial is by jury all qualified voters in this district shall be included in the list from which jurors are selected and that they shall be drawn by the use of a wheel or other device designed to promote absolute impartiality.

4. That Congress should drastically regulate or prohibit private detective agencies doing business in more than one state, employed by a company doing an interstate business, or using the mails in connection with their business. Such regulation, if it is feasible, should include particularly the limitation of their activities to the bona fide functions of detecting crime, and adequate provision should be made for the rigid supervision of their organization and personnel.

5. That, the militia of the several states being subject to regulation by Congress, carefully drawn rules for their personnel, organization and conduct in the field should be drawn up to insure their impartiality during industrial disputes."

MIGRATORY WORKERS

(From the Walsh Report on Industrial Relations.)

One important part of the report deals with the problem presented by large number of migratory laborers, many of whom find difficulty in obtaining employment during several months in the year.

The following recommendations to improve their condition are made:

1. "The Interstate Commerce Commission should be directed by Congress to investigate and report the most feasible plan of providing for the transportation of workers at the lowest reasonable rates and, at the same time, measures necessary to eliminate the stealing of rides on railways.

If special transportation rates for workers are provided, tickets may be issued only to those who secure employment through public employment exchanges.

2. **The establishment by States, municipalities and, through the Department of Labor, the Federal Government, of sanitary workingmen's hotels in which the prices for accommodation shall be adjusted to the cost of operation.** If such workingmen's hotels are established, the Post Office Department should establish branch Postal Savings Banks in connection therewith.

3. The establishment by the municipal, State and Federal Governments of colonies or farms for "down-and-outs" in order to rehabilitate them by means of proper food, regular habits of living, and regular work that will train them for lives of usefulness. Such colonies should provide for hospital treatment of cases which require it."

THE UNEMPLOYED.

**From the midnight still of the city street
Comes the muffled tread of myriad feet.
A specter host is marching by
Of men whose hopes once held them high,
Whose course is run—yet may not die,
The Army of Unemployed.**

**Young men and old men, starved and worn,
Watch them and see how their souls are torn
By the System of Greed and Gain, through which
They are twisted and warped—cast into the ditch
So the Powers that Be may become more rich,
Through the Army of Unemployed.**

**Oh, Brother of Man, as you sit at ease,
I ask your judgment on such as these,
Who strove to Live and have paid the cost,
Who played the Game—and yet have lost,
Now on the Scrap Heap ruthlessly tossed
In the Army of Unemployed.**

**Oh, Father of Man, in Your Home above,
I ask Your judgment on those You love.
Is it right for Your Children to tramp the street
In the winters cold with aching feet
From now till the time when the Ages meet
With the Army of Unemployed?**

**Is it just that they their all should give
That a few in ease and luxury live?
Is it just that their only home is a jail?
Is it good for their women weak and frail
To list to the sound of their childrens wail?
The Cry of the Unemployed.**

**In mercy remember Thy Son on earth,
Remember His coming, His humble birth.
Take heed to Thy Children so sore distressed
And grant when they go to their needed rest,
Safe in a Home with Thy presence blessed
Peace for the Unemployed.**

MASTER KEY TO SOCIALISM

A two-page leaflet suitable for use in letters or to hand out as Socialist propaganda matter, containing twenty-one questions and answers convincingly arranged, by Rev. James L. Smiley. 50c per hundred, postpaid. Keep a supply on hand. Order [illegible] the Christian Socialist.

THE CHRISTIAN SOCIALIST
Published Monthly by
THE CO-OPERATIVE PRINTING CO.
Address: 5344 Ellis Ave., Chicago.
Phone: Midway 2349.

SUBSCRIPTION RATES

One year—single subscription	$ .25
In Chicago, Canada and all foreign countries	.40
Five months subs in clubs of ten or more	.10
In Chicago, Canada and all foreign countries	.15

Bundle Rates

Single Copy, any address	$ .05
Orders for less than 10 copies, each	.03
Orders for 10 or more copies, each	.02
Bundle of 500 copies	4.50
Bundle of 1,000 copies	8.00

EDITORS
Rev. Edward Ellis Carr, Ph.D.
Rev. Irwin St. John Tucker, B.D.

SPECIAL CONTRIBUTORS
Rev. Walter Rauschenbusch
Jessie Wallace Hughan
Rev. Eliot White
Rev. Bernard I. Bell
Rev. W. A. Prosser
William H. Watts
Harvey P. Meyer
Rev. J. L. Smiley
Rev. Thomas C. Hall

NO BILLS FOLLOW THE CHRISTIAN SOCIALIST. If you get it REGULARLY someone has paid for it. When your subscription expires we will notify you and STOP THE PAPER if you do not renew. If you receive a sample copy it is an invitation to subscribe at once.

Please do not send stamps for subscriptions or bundle orders above 50 cents. Do not send personal checks for less than $10.00, as we have to pay exchange on all checks, unless you add 10 cents for exchange. We cannot be responsible for any money sent in letters. Use bank drafts, postoffice money orders or express orders.

Several hundred people have subscribed for the **Weekly Christian Socialist** already—Nov. 20—and hundreds more will subscribe during the next few weeks. We announced a Roll of Honor for the first 100 subscribers, and before the ink got dry the hundred were here; we raised it to three hundred, and before the circulars could all be mailed the 300 mark was passed. Now the subs are coming in so encouragingly that we hope to start the paper with a worthy list of names and keep increasing the list for many years to come.

IS YOUR NAME ON THE LIST?

By Dec. 20th the first issue of the **Weekly Christian Socialist**, bearing date of Jan. 5th, 1916, will be in the mails speeding on its way to the fortunate subscribers.

WILL YOU GET IT?

Delay no longer. Subscribe at once, or you will be too late for the first number. "Better late than never," but "BETTER NEVER LATE." See premium list below, and SUBSCRIBE TODAY.

EDITORS OF THE WEEKLY

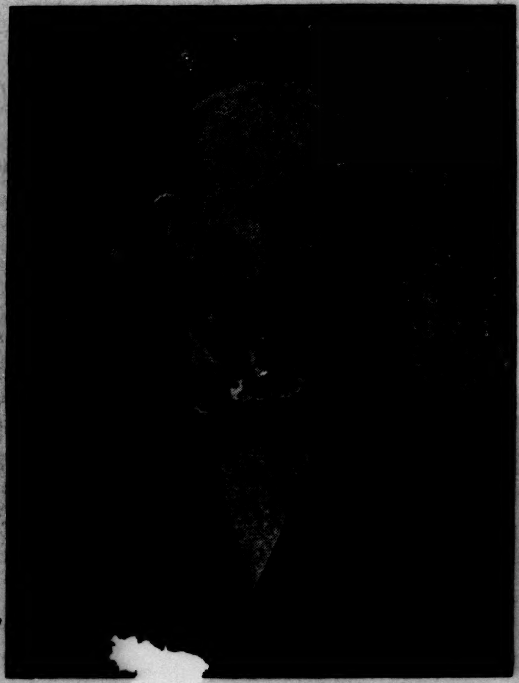
Rev. Edward Ellis Carr, Ph.D., who for several years past has been devoting his energies chiefly to the lecture field, is arranging to spend most of his time at the office of the **CHRISTIAN SOCIALIST** after Jan. 1, 1916, and, besides acting as general manager of the paper, will present frequent articles upon Socialism in the Bible and other great and vital topics similar to those which so largely gave the paper its power and growth during the first ten years of its existence.

Rev. Irwin St. John Tucker, B. D., whose versatile, attractive, forceful and convincing articles have become familiar to our readers within the past two years, will continue as one of the editors, and, with a Weekly issue, will have a better chance to use his varied strength. Comrade "St. John" Tucker is not only an artist, but also a "Son of Thunder," and his articles are tremendous and telling strokes for the cause.

SOCIALIST BIBLE SCHOOL LESSONS

Rev. Wm. A. Prosser is one of the **live wires** of the scientific and religious Socialist movement in America. For years he has been preaching and lecturing on Socialism in the most clear-cut, revolutionary, Marxian and Biblical style, while also serving as pastor of Methodist Churches in and around Pittsburgh. He is well and favorably known in that vicinity as a tower of strength, as a speaker and worker for both religion and socialism; and through the **Christian Socialist** and other channels his pungent writings have been enjoyed by hundreds of thousands of people.

At present Comrade Prosser is serving his third year as pastor of the United Peoples' Church, an independent Socialist society in Pittsburgh, by special arrangement with the bishops of the Methodist Episcopal Church, of whose annual ministerial conference he is still a member in good standing.


Wm. A. Prosser

Our long-time readers will remember the fascinating, instructive and thrilling Sunday School lesson comments formerly furnished them by Rev. Prosser through the **Christian Socialist** and will rejoice that he is to write such comments for the new Weekly. The first of his lessons for 1916, is printed in this issue of the Monthly, in order that our readers may have it in time to read before the Sunday it is to be used in the Sunday Schools, or Bible Schools, and may be prepared with this powerful ammunition of truth to attend the Bible Classes and fire a few well directed shots at the deadly sociological errors which hinder the usefulness of multitudes of religious men and women. Read the lesson in this issue and you will understand what we mean.

Tell all your Socialist friends and progressive religious acquaintances about these "Social Interpretations" of the Sunday School lessons by Rev. Prosser, and urge them to subscribe for the weekly **Christian Socialist.**

If you desire a club for use in classes, we can furnish five or more subs for the Weekly one year, **in a single bundle each week to one address,** for 50c each. The most satisfactory way, however, is to get them to subscribe separately. With a club of four subs for $3.00, charging each the $1.00 for **separate addresses,** you clear $1.00 as agent; or you can avail yourself of the premium offers for Christmas presents or to increase your library (see list of premiums in another column), or you may sacrifice your commission for love of the cause, as some do, and send the fourth sub free to a hopeful person, or divide your commission among four subscribers as a special inducement to land them. The **Christian Socialist** Weekly will be a mighty force for the cause of Socialism in 1916. Get as many subs for it as you can before Christmas.

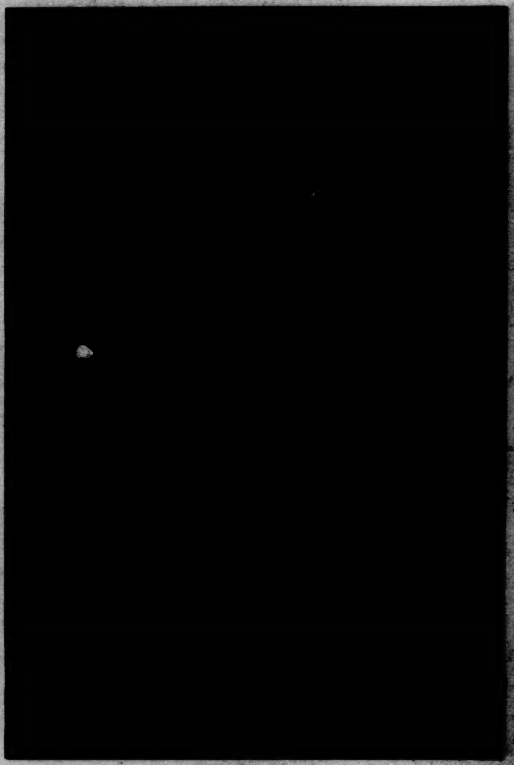
Out of 600 applicants for the American navy in Boston recently, all but thirty were rejected as being physically unfit. Capitalism is finding that its starved, poisoned, maimed, underfed and overworked slaves are unable to defend their oppressors, even if willing.

STITT WILSON SPECIAL

A tremendous, burning, sweeping, convincing article by J. Stitt Wilson, filling the whole issue with force and fire, will be given in our January Monthly. IT IS GREAT. Order bundles now—you will need hundreds of copies—so we will know how many to print, lest you be too late. Price one cent in bundles of ten or more to one address.

It is with peculiar joy and profound gratitude that we announce Stitt Wilson as one of the principal contributing editors of the **Weekly Christian Socialist** during the year 1916. Twenty years ago, a young Methodist preacher in Chicago, his heart caught fire with a divine passion for social justice as he saw the tens of thousands of suffering poor in the city slums. Since then he has been a flaming evangel of social revolution, tremendously in earnest, deeply spiritual, fascinatingly interesting, and almost irresistibly convincing both in speech and writing. In England for several years he drew vast, enthusiastic throngs to hear him, and it is probable that he has spoken to more audiences and to a larger number of the citizens of the State of California than any other man. His name flung across the street on a streamer will guarantee him a crowd in any city of California. He was one of the chief speakers at each of the five International Congresses held this year at the Panama-Pacific International Exposition held at San Francisco, in the interest of various causes of social welfare, industrial betterment, and moral progress.

Wilson never quits school. Last year he took the full course of pedagogical training in the new Montessori system under the personal instruction of Dr. Maria Montessori of Rome, and is the only male graduate of that system in America. A college graduate in youth and a post-graduate in theology, he is now finishing a course in the University of California which will entitle him to the degree of Doctor of Philosophy. His familiarity with educational subjects leads to many lecture engagements before schools, colleges and educational associations.


Stitt Wilson

The confidence of the Socialists of California in Comrade Wilson is revealed in the fact that he has been national committeeman for California for years, a member of the National Executive Committee, candidate for Governor, Mayor of Berkeley, etc.

We are happy to announce one of Stitt Wilson's greatest and best articles—big, tense, thrilling, shaking—for our next Monthly issue, and many shorter articles by him are promised for the Weekly. Begin ordering bundles of the Wilson special now, so we will know how many to print. And get your branches and centers to order large bundles. You will desire hundreds of these stirring papers to use for Socialist propaganda in your community. Do not go to sleep now, then wake up and order too late. Price **one cent** per copy in bundles of ten or more.

THE ONLY WAY

Josephus Daniels, Secretary of the Navy, reports that American steel plants are so busy making war supplies for Europe that they will not build battleships for the United States government without stipulating for unreasonable and dangerous delay. "When there is profitable business abroad, they will ship supplies there and leave their own government to await their convenience," declares Mr. Daniels. Therefore the Naval Secretary proposes that the United States government shall hereafter build its own war vessels and make its own armor, guns and ammunition in its own plants.

This is the only sane and safe thing to do. Cut the enormous PROFIT and GRAFT out of the production of war supplies and the nation will not only be able to maintain an army and navy three times as strong as we have at present with the same cost, but it will stop the greedy, traitorous, hypocritical demands of the powder and gun manufacturers to have this country rush into war.

The growing demand for the "public ownership of public utilities" ought to strike the private grafters and national traitors hard right now. Let every Socialist, man and woman, single taxer and real progressive, call upon their representives in Congress for government ownership of all the gun and ammunition plants needed to supply our nation, and let them agitate unceasingly till this is done. Do not with foolish vociferation cry "peace" in the face of world-war, but demand an immediate step in the direction of both peace and Socialism. War will last while the profit system lives. Seize this ripe "psychological moment" to make practical progress toward real emancipation from the lords of profit, who are also the lords of war.—E. E. C.

"TO HELL WITH THE BIBLE, IF IT INTERFERES WITH BUSINESS"

In a city where I recently preached on Socialism in a church, the most of the church-members heard the message with joy; but some of the official board roared like the Beast they worship in the place of God. (Rev. 13.) One of them talked to the preacher at his home in language as arbitrary, insulting and brutal as could be used towards a sheep-killing dog; and another when talking with a Socialist comrade about the Bible and the profit system said: "If the Bible interferes with business, to hell with the Bible."

This angry utterance of a hypocritical church member such as Jesus cursed, in his anger, expressed the actual attitude of many business men who ignorantly or falsely profess Christianity, a large number of whom are on the official boards of churches, dominating and blighting the moral and spiritual life of these churches. And ministers who are really "alive unto God" and awake to the truth and human need should clean out this rotten refuse, these dead, decaying, odoriferous backsliders, as soon as possible and fill up their official boards with truly Christian men who love God and humanity more than they love money.

But this brutally frank expression of the coarse person referred to is in exact harmony with the attitude of too many preachers. The minister who stands up in his pulpit and solemnly declares, "Hear ye the Word of the Lord!" when in the church he is about to read a portion of the Bible, and afterwards, forced by scholarship to admit that the Bible condemns rent, interest and profit, coolly says: "The Bible is a back number; what does the Bible have to do with modern economics?" is a twin brother to the Christian (?) man who more sincerely and earnestly said: "If the Bible interferes with business, to hell with the Bible." The minister referred to may be less brutally frank and more suavely hypocritical, but his contempt for the Book of Books and his devotion to mammon is just as plain.

And all preachers and teachers who omit the multitude of strong scriptures which clearly mark the revolutionary spirit and purpose of the Bible writers and quote only the so-called "ethical and spiritual" parts—which utterly lose their spirituality and ethics when separated from the fundamental messages of justice—are in the same class with the others; they say, in effect, "to hell—to oblivion—with the Bible if it interferes with business."

Comrades, the Bible is a vast storehouse of Socialist ammunition. Let us insist upon exploding it in the churches. Where the pastors and official members refuse to preach the revolutionary message of Moses, Isaiah, Zechariah, Jesus, and James, let us give it to the church members by means of Christian Socialist literature. Circulate the Christian Socialist among church people. It is causing much Socialist agitation.—E. E. C.

The Christian Socialist FELLOWSHIP

General Secretary
REV. EDWARD ELLIS CARR, Ph.D.
5344 Ellis Avenue, Chicago, Ill.
Assistant Secretary
MRS. ELLA CARR
General Treasurer
HARVEY P. MOYER
5408 Drexel Avenue, Chicago.
Special Secretaries
To Afro-Americans, Rev. Geo. W. Slater Clinton, Iowa.
To German-Americans, Prof. J. G. Evert, Hillsboro, Kans.
General Executive Committee
Of Twenty-Five Members.

A WEST VIRGINIA CENTER.—Yielding to persistent requests of comrades at Elkins, W. Va., the General Secretary spent a week there lecturing in the opera house, beginning Oct. 17. In spite of two nights of heavy rain and (still worse for the meetings) two nights amidst the noisy and extravagant demonstrations of a Fall Festival, some excellent meetings were enjoyed by encouraging audiences, and the messages of Socialism from the Bible and Karl Marx made a deep impression upon both Socialists and non-Socialists. A center of the C. S. F. was formed, including Dr. A. S. Bosworth, president; Jesse Bird, Sec-Treas.; J. Ed. Kildow, Dan Harper and T. B. Davis, Ex. Com., besides Rev. R. C. Montague, rector of the Episcopal Church, and C. L. Jeffers. To the above comrades we owe gratitude for many personal kindnesses and for their loyal labors for the great cause of Socialism.

DETROIT CENTER ORGANIZED.—The assistant secretary, Mrs. Ella Carr, acted as "advance agent" at Detroit, speaking there in the First Unitarian Church Sunday, Oct. 17, and remaining to secure church engagements for me and to advertise the meetings. Thus several churches were obtained for Socialist meetings and favorable press announcements appeared in the leading dailies. H. A. Whiting also did excellent work advertising the meetings. I spoke on Friday and Monday nights in the lecture room of the Woodward Ave. Baptist Church, Sunday morning in Highland Park Cong. Church, Sunday night in St. Philips Episcopal Church and Tuesday night in the Fort Street Presbyterian Church. The "Good News to the Poor" aroused deep interest, and a C. S. F. Center of twenty-three members was organized: Daniel Powell, president; H. A. Whiting, secretary; Mrs. Dr. Sherman, treasurer; J. M. Perry, Rev. G. E. Gullen, Charles Linquist, and John St. Cyr, Ex. Com., besides Dr. G. H. Sherman, Rev. S. S. Samuelson and other worthy members. To the labors of Comrade Whiting and the generosity of Dr. Sherman the success of our efforts was largely due. Our old-time comrades E. A. Hoisington and Michael Sullivan—an Irish-Catholic Socialist—had done much in former years to prepare the way.

One of the most important features of our campaign in Detroit was the General Secretary's lecture before the union meeting of Baptist and Methodist preachers. About seventy-five ministers heard the address and the questions and discussions following revealed great interest and sympathy. There are many Socialist ministers in Detroit, and when they fully declare themselves it will vastly serve the cause of truth and justice in different ways.

At one o'clock the same day I was guest at luncheon with ten Episcopal clergymen, some of whom are Socialists, and the discussions were lively and enjoyable. Our old friend and comrade, Rev. Edwin Duff, late of Buffalo, was among these clergymen.

AT LANSING, THE CAPITAL OF MICHIGAN, a center was organized several months ago by Comrades Bell and Walker. As they desired lectures there this Fall to strengthen the work, Mrs Carr spoke for them on Sunday, October 24th, and they arranged for me to deliver three addresses November 7-9. All of these meetings were held in the Universalist Church. The newpapers printed helpful notices in addition to the small items we were able to pay for, and, all things considered, the meetings were quite successful. The enthusiasm of the Comrades concerning the message of Christian Socialism was very encouraging. New friends were won for the cause and new members for the Center.

NEW CENTER AT GRAND RAPIDS.—The second largest city of Michigan was an easy place in which to organize a Center of the Fellowship, because of good work done there by Comrades previously. Mrs. Carr preceded me there, lecturing in All Soul's Church Sunday afternoon, November 7th, and remaining to work up my meetings. She secured the Central Congregational Church for my lecture Thursday night, the Fountain Street Baptist Church for Sunday night, the Burton Street Baptist Church for herself Sunday night, a special meeting of a dozen preachers for me Friday, and St. Mark's Episcopal Parish House for Monday night. To the pastors of all these churches we are very grateful, and we feel sure the meetings were of deep and lasting effectiveness. To Rev. Dr. Wishart of the Fountain Street Church and to Very Rev. Dean White of St. Marks, we are especially indebted for helpful kindness. A Center of the C. S. F. was organized, including J. W. Stover, president; Mrs. Mary Purcell, secretary; G. S. Fleser, treasurer, besides Rev. G. I. Huizinga, Wm. E. Hall, Fred Hamblin and others. Comrade Huizinga has been a missionary in India for many years and has cirsulated many copies of the Christian Socialist there.

A MEETING AT IONIA, MICH., was held in the Methodist Church one night through the generosity of Brother Vosper and the sympathetic courtesy of the pastor, Rev. Dr. Hoag, who had previously heard me lecture. We were charmed with the warm greetings of friends there. Glowing accounts of the effectiveness of the meeting have followed us, and we hope to have a C. S. F. Center there in due time.

At the meetings reported above hundreds of copies of the *Christian Socialist* were distributed and a goodly number of subscribers for the paper were secured.

Without the faithful and persistent work of Mrs. Carr as forerunner some of these churches would not have been obtained and some of these Centers would not have been organized this Fall.

NEW BATAVIA CENTER. Our loyal old comrade, Geo. B. Arendorf, assisted by W. J. Goade, Rev. Hugo Perdewitz, Eugene Moses and Henry S. Abbiate, has organized a C. S. F. center at Batavia, N. Y., "hoping to be able to do some good work for the cause." Rev. Perdewitz is a Universalist minister. Socialism surely offers the only universal social salvation for this world.

COMRADES, EVERYWHERE, WAKE UP! Why do you not organize a center of the C. S. F. in your city and DO SOMETHING for socialism among church people? If there is a center in your city, are you a member? and are you doing what you can to advance the work? Let us hear what you are doing.

REV. FRED GUY STRICKLAND, the old-time Socialist agitator, has been holding a successful religious-Socialist revival at Utica, Ohio. The Utica Herald reports overflowing crowds, splendid singing by a large choir led by Prof. Chas. L. Strickland, Fred's brother, and a deep and glorious impression made by the sermons and lectures. We reprint a part of the Herald's report of Nov. 18:

The meetings at the Christian church are increasing in interest from night to night. Sunday was the greatest day of the series. Evangelist Fred Guy Strickland spoke to a full house in the morning on "The Compassion of Jesus." At 2 o'clock at the Presbyterian church, under the auspices of the W. C. T. U., the evangelist gave his famous lecture on "Peace." For two hours, the audience sat in rapt attention under the spell of his oratory. He did not dwell at length upon the terrors of war, but analyzed in simple terms the causes that led up to the war. He took the position that this war is one of commercialism and that the only way to stop it permanently is to Christianize the social order and dethrone greed from its present mastery of the world.

A crowd that overflowed the building greeted the evangelist at night. He took as his subject: "Fellow Citizens in the Republic of Jesus." It was an unusual revival sermon from start to finish. By actual quotations from the preaching of a hundred years ago he showed that the great revival that swept the country at that time had as its crowning object the displacing of all present governments with the government of Christ. It proposed not only the saving of men and women but the regeneration of the earth itself. With wit and story and argument the speaker maintained that the earth is the territory of God's Kingdom. The forces of evil are present and there is a combat on between the Prince of Peace and the prince of this age for the possession of the earth, but Christ with His law of love is the rightful sovereign.

The appeal of the Evangelist to his hearers to take the side of Christ in the great world conflict was simple and straightforward and powerful. His invitation was for men and women to enlist for service. In plain and rapid strokes he pictured the wrongs that we are heaping on suffering children and helpless men and women. A deep sense of social guilt swept over the audience. Strong men were quietly weeping as the invitation came to a close. Two adults came forward for the Kingdom of God and were received into the fellowship in the church, Pastor Hofmeister extending the hand of welcome.

Long after the benediction had been pronounced the people lingered in friendly converse. This phase of the meeting is its striking feature. People of all churches are attending and participating in harmony. There is a strong note of unity in the preaching which is producing immediate results.

ROBY C. DAY, formerly of Baltimore, an earnest worker for the Christian Socialist and the C. S. F., has been delivering Socialist addresses before the First Baptist church Sunday School, the Men's Bible Class, the B. Y. P. U., and at the Baptist College for Women. He reports an increase in the Socialist vote at Danville of 100 per cent. His work is an excellent example for other Socialist speakers. Get Socialism before the church people at every opportunity.

ONLY ONE MONTH MORE TILL THE WEEKLY CHRISTIAN SOCIALIST STARTS

It is the desire and expectation of the publishers of the CHRISTIAN SOCIALIST to keep the mailing list of the WEEKLY and the MONTHLY entirely separate, and greatly to increase the circulaton of the Monthly while building up a large list for the Weekly.

The Weekly will be of especial value to

Those who desire to use the Socialist Sunday lessons.

Those who wish to keep up with current events in the light of Socialist understanding.

Those who wish a live, helpful Family Paper.

The Monthly will be of especial value to

Those who can afford but 25 cents subscription price.

Those who subscribe for others.

Those who use Bundle orders for distribution.

Those who wish the strongest possible Propaganda Paper published.

SUBSCRIBE NOW. By acting now you get BOTH PAPERS for One Year for the price of One Dollar.

PREMIUMS FOR WEEKLY CHRISTIAN SOCIALIST.

N. B. These prices are for the United States outside of Chicago for the **MONTHLY**. All subscribers for the **MONTHLY** in Chicago, Canada and all foreign countries must send 15c extra for postage. For the **WEEKLY** all subscribers in Canada and foreign countries must send 50c extra for postage.

1. Until Jan. 1, 1916, with every yearly subscription to the **WEEKLY CHRISTIAN SOCIALIST** at $1.00 we will send the MONTHLY free for one year from the expiration of the present subscription; or if your sub for the MONTHLY is paid far in advance, you may have the MONTHLY premium sub sent to some one else and win him or her to Socialism.

2. Or, with **one** yearly subscription to the WEEKLY, $1.00, we will send free, postpaid, one Manilla bound copy of Vail's "Militant and Triumphant Socialism" (retail price 25c); or two Manilla bound copies of Moyer's "Songs of Socialism" with music (retail price 20c each); or one copy of Randall's "Golden Rule Republic" (retail price 25c); or "The Torch of Liberty," a brilliant and powerful vocal solo, words by John Spargo, music by Platon Brunoff (25c); or Prosser's wonderfully impressive book "The Scarlet Woman."

3. Or, with **one** yearly sub to the WEEKLY at one dollar, we will send free, postpaid, each and all of the following booklets: Thompson's excellent "Christian Elements in the Socialist Movement" (10c); Weeks' beautiful "Socialism of Jesus" (10c); Stitt Wilson's stirring "Bible Socialism" (10c); Brown's delightful "Religion of Labor" (5c); Moyer's matchless "A B C of Socialism" (5c), and a Manilla bound booklet of Sixteen Socialist Campaign Songs with music (5c). All these books with the WEEKLY make a mighty big dollar's worth of high quality Socialist educational matter to read and pass on to others. Any of them would be appropriate for an inexpensive Christmas remembrance. You cannot give costly presents to all.

4. With **TWO** yearly subs to the **WEEKLY** at $1.00 each ($2.00 in all), you may have as a premium either **TWO** yearly subs to the MONTHLY, or a beautiful cloth bound copy of Vail's "Militant and Triumphant Socialism"; or a cloth bound copy of Rauschenbusch's "Christianity and the Social Crisis"; or Tucker's "Poems of a Socialist Priest"; or Hillquit's "Socialism in Theory and Practice"; or Dr. Edith Lowry's priceless "Truths" for boys, or Dr. Lowry's beautiful "Confidences" for girls, or Boelche's "Evolution of Man"; or Boelche's "Triumph of Life"; or France's "Germs of Mind in Plants"; or Howe's "Evolution of Banking"; or "The Prof. Scott Nearing Case" by Prof. Witmer. These are all cloth bound, 50c books, and any one of these would make a pleasing and useful Christmas present.

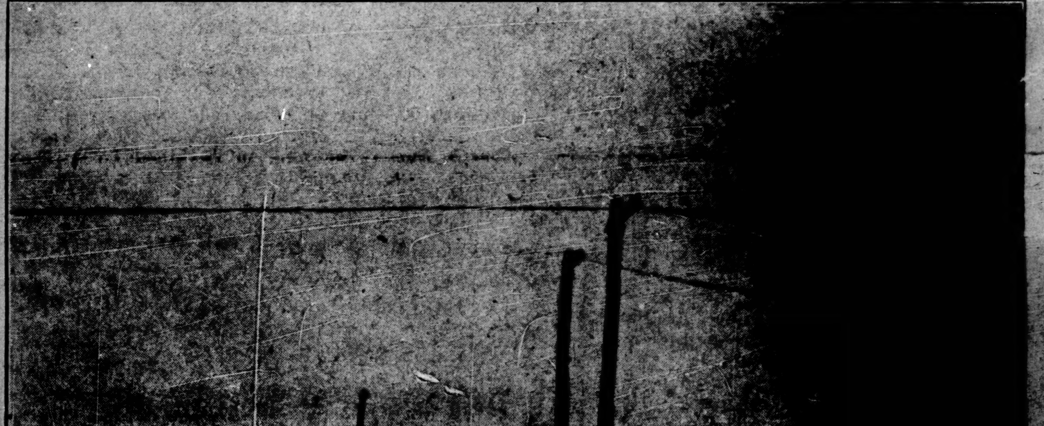
5. With **FIVE** yearly subs to the **WEEKLY**, $5.00 in all, you may have **five** yearly subs to the MONTHLY; or Prof. Scott Nearing's latest book "Income"; or Lusk's "Social Welfare in New Zealand"; or Rauschenbusch's "Christianizing the Social Order"; or Mills' "The Struggle for Existence"; or Bebel's "Woman Under Socialism"; or either of the two volumes of Ward's "Ancient Lowly"; or either of the three volumes of Marx' "Capital"; or either volume of Markham's Poems, "Lincoln" or "The Man With the Hoe." Any of these would make a most worthy and desirable Christmas gift.

6. If you prefer a straight cash discount, the best club rate we can make on the **WEEKLY**, we will allow four different subscriptions, or a four years' subscription, for $3.00, with no premiums. Put them in libraries, Y. M. C. A.'s, and schools, or send them to your friends.

Send yearly subs to the WEEKLY or MONTHLY C. S. as Christmas presents.

A Flash of Lightning

The following story has been going the rounds, causing considerable comment. We would not for a moment have our readers think we believe that the account of the origin of the picture as here given is authentic. It is probably a photographic trick of the developing room, a few skilful touches on the negative. But the idea is highly suggestive as an illustration of how Christ is being crucified afresh during this fateful year, both in Europe and America; and Comrade Tucker has crystallized this idea, as in ruby gems of blood, in the verses herewith printed. The story runs that an amateur photographer of McKeesport, Pa., went out some time ago to take a night picture of a lightning flash. He exposed his film during two or three flashes. On developing it he found in the right hand corner of his picture, a shadowy figure of the Crucifixion. This phenomenon suggested the following poem: It is said the picture was taken a few days after the first anniversary of the beginning of the European war, and in the center of the munitions making district of Pennsylvania. It is also in the center of the low-wage district of the mill serfs.



BEHOLD THE LAMB OF GOD!
Here, where the clouds of heaven
With lightning bolts are riven,
His Form behold—
Nailed on the cross our hands have made,
By us condemned, by us betrayed—
The Sign foretold!

* * *

BEHOLD THE LAMB OF GOD!
Slave-driven millions groan
Here, where the very throne
Of Moloch glares—
High over mine, and forge, and mill,
Here on the blasted, greed-scorched hill,
The Christ appears!

* * *

BEHOLD THE LAMB OF GOD!
Even while they forge and frame
Monsters of steel and flame
To crush and kill,
His shadow-spirit in the air
Hangs silent, wounded, suffering there,
Crucified still!

BEHOLD THE LAMB OF GOD!
Nations on nations hurled
Convulse and wreck the world
In blood and flame;
And they who urge and bless the strife
Are they for whom he paid his life,
—Who bear His name!

* * *

BEHOLD THE LAMB OF GOD!
Brooding that shame above,
With tortured, pleading love,
He shares their pain;
The rolling smoke of sulphurous hell,
Cleft where God's blazing lightning fell,
His face makes plain.

* * *

BEHOLD THE LAMB OF GOD!
Two thousand years have failed
To loose His body, nailed
By Greed and Sin.
Christ, by this sign Thy word fulfill,
And from this fire-illumined Hill,
Thy reign begin!

A HORSE ON US

Dear old Comrade Parks of Oklahoma declares that Carr, Tucker, Prosser and Wilson will make a four-horse editorial team that should be able to "draw" better than any other editorial team in America. Let us hope, at least, that they will "pull" so that our subscribers may never weary securing more readers for the Weekly **Christian Socialist**. Get some new ones this week.

WAR VIEWED AT CLOSE RANGE

Mr. Decker, war correspondent of the Chicago Daily News, writes in a private letter, written May 7: "For me, after beholding nine months of fighting, war is stripped of all the glory that the historians falsely attributed to it. War is a butchery of men and a slaughter of innocent women and children. Men who do not wish to fight are forced to kill and be killed. War is cowardly. Failing to injure each other, the combatants vent their rage on those who cannot defend themselves. Only yesterday, in the next street to me, a peaceful father and a good mother were killed and eight children were made fatherless and motherless by a projectile fired without any possibility of its benefiting those who fired it. War is unjust. Those who desire only peace are forced to pay for those who fight. War degenerates. Both French and German soldiers go to the charge transformed by alcohol, ether and morphine. War is tragically ridiculous. Historians tell us of the 'glory of a soldier's death.' In reality, soldiers are cattle led to slaughter. War is everything wrong and nothing right.

"If a sensible American could see what war is doing to this region he would strangle the first militarist who suggested war. But horror of war will not prevent the United States from being attacked. Therefore to avoid war we Americans should be defensively prepared for war. Might is still right for the majority of peoples."

EVOLUTION OF BANKING

A subject which appears dry at first glance is rendered peculiarly fresh and interesting in substance and style by Robt. H. Howe. How the wooden tallies were used as money in England for six hundred years, how paper currency was established, how the Bank of England grew, how the Government Bank of Venice benefited the people for hundreds of years, how the people of Guernsey solved their financial difficulties by a state bank, how the Bank of South Carolina preserved the welfare of that state, how the people of Illinois were robbed by a so-called state bank, and how the people of any country may proceed to place their financial affairs upon a safe basis—all this is clearly explained in a neat book of less than two hundred pages well worth reading.

The Evolution of Banking, by Robt. H. Howe, published by Chas. H. Kerr & Co., price 50c. Order of the Christian Socialist.

NEW POST FOR NEARING.

Scott Nearing has been made Dean of Social Sciences at the University of Toledo. Meanwhile the trustees of the University of Pennsylvania explain that he was discharged because the public and the students "persistently misunderstood him." They charge that his opinions were not expressed "in a proper manner, upon proper occasions and with proper respect for the dignity of the university."

Those trustees get funnier every day. It is impossible to misunderstand Scott Nearing. He deals in uncontrovertible facts. It was because his students did understand him and the truths which he taught that he was dismissed.

Heroic and sacrificial service in the cause of social justice will alone commend the Church to the working people. In that direction, however, leads the road to Calvary. In neither pulpit nor pew of such a church is there place for the time-server or coward; there is room only for men who will take up the cross and follow Christ.—Rev. J. H. Melish.

GOOD LUCK EGG PRODUCER—Different from all others. Two boxes guaranteed effective. 25c postpaid. Linn and Gray Mfg. Co., Vinemont, Ala.

SOCIALISM AND THE ETHICS OF JESUS—VEDDER

Professor Henry C. Vedder, of the department of Church History in Crozer Theological Seminary, wrote a book under this title three years ago. It seems to have had a great sale, for the MacMillian Company has published a second edition at 50 cents. All in all, it is an excellent work; for Prof. Vedder has studied the historical origins of Socialism and has brought together an interesting mass of data and many illuminating comments on the gospels, showing how perfectly the Socialist commonwealth will fulfill the hopes and ideals of the gospel.

But there is a warning to be observed in connection with the use of the book. Prof. Vedder comments very severely on Marxian Socialism in a way that demonstrates that he knows very little of what Marx taught. He heaps sarcasm upon the "portentous German windbag" and calls on Socialists to rise against the domination of his false ideas. But the ideas against which he calls on them to rise are precisely the ideas that Marx repudiated. Here is a paragraph which shows how violently the author assails Marx:

"One who studies 'Capital' carefully—and he must study it, to get anything from it—will be likely to come to the conclusion that the author owes no small part of his fame for originality to his invention of a new terminology for old economic ideas. The rest of his great repute as a socialistic economist is mainly due to his ability to say a small thing in a very large way. It is truly marvelous how Marx can take an economic truism, wrap it up in a cumbrous jargon, half philosophic, half scientific, add a show of elaborate mathematical demonstration that 2 plus 2 really does equal 4, and present his conclusion in the guise of a profound truth, a contribution to human thought of the greatest possible value. It is time that somebody punctured this swollen German windbag and reduced it to its natural proportions."

And then Prof. Vedder proceeds to puncture it. He begins by demonstrating how completely he fails to understand Marx's initial postulate—the difference between use-value and exchange value. "Marx says," remarks this windbag-puncturer on page 116, "that use-value exists only because human labor has been embodied in a commodity." Which is, not to be too polite, a plain falsehood. Marx says that "exchange-value" — not use-value — is human labor crystallized in a commodity. Water, for instance, has the very highest use-value, but its exchange value varies with the difficulty of getting it.

Two pages on he commits a falsehood as grievous, because inexcusable. "The value of each article," he goes on, "Marx tells us must be scientifically determined by the amount of labor-time required for its production. In general, the greater the productiveness of labor the less labor-time is required to produce a given article, the less is the amount of labor-material in the article, and the less therefore is its value. . . . Marx's law breaks down at the first attempt to apply it. For the Marxian law means this, in a practical case; the more unskillful a shoemaker, the more value will be the shoes that he makes. If he puts twice as much labor into making a pair of shoes as his more skillful neighbor, his shoes are just twice as valuable; even though the latter makes his in half the time, and makes them better, they are less valuable, because they embody in them less labor."

The Earth and the Fullness Thereof Can Be Yours Now

FLORIDA

The Earth

LOCATION. Fifteen miles south of Tampa, Florida, on the Little Manatee River, and the east side of Tampa Bay. Twelve miles east of St. Petersburg, Fla. On salt water inlet. Water transportation. On Dixie Highway route connecting Tampa with points south.

SOIL. Is a sandy loam, with subsoil of clay and shell marl, which assures you that what you put upon the soil will go to build it up and not leach away. Lands for trucking, fruit growing, and poultry lands. In 5, 10, 20 and 40-acre tracts.

ARTESIAN WELLS. There are over 75 artesian wells in Ruskin, from 105 to 300 feet deep. Strong flow of healthful water, with force enough to pipe throughout a two-story building. Artesian water is a great factor in Florida farming, or in raising poultry or cattle.

ENVIRONMENT. Ruskin is a town of over 300 people, not far from Tampa. The social and educational life of the community is far above that of the average place. A majority of the residents are Socialists.

CLIMATE. No finer climate anywhere than in this section. Salt air breezes from the Gulf. Healthful water from flowing wells. The summers are delightful, even though at that time we are having our rains. No extremes of temperature; no sunstroke, or prostration from heat.

The Fullness

CROPS. Three and four crops can be taken from Ruskin lands each year, if proper methods of rotating crops are used. The trucking season is from September first to June first. Summer crops are forage, sweet potatoes, etc.

FRUITS. All varieties of citrus fruits do well. Orange, Grapefruit, Lemon, Lime, etc. Small fruits,—plums, guavas, mangoes, persimmon, pear, peach, grape, etc. Bananas, mulberry, peanuts, etc., etc.

DIVERSIFY. Unless you have capital to carry you through until returns come in, trucking is not the best plan for the man with limited means. By diversifying—viz., putting in some truck, some fruit, raising some poultry, pigs and cattle—you will the sooner make yourself entirely independent. To the person with means there is every opportunity here for receiving ample returns on any investment made.

LIVE STOCK, POULTRY. With the vast resources in Ruskin soil for forage, and small grain crops, there is every opportunity of advancement for the cattleman, the dairyman, and the poultryman. With forage the year round, the expense of feeding can be kept at a minimum. Hogs are easily raised, and the market is strong. Poultry products always in demand.

EDUCATIONAL. Good public schools established, and Ruskin College furnishes courses covering high school and all college work, with special departments.

LIVE OUT OF DOORS THE YEAR ROUND in FLORIDA, with boating, bathing, fishing and hunting right at hand.

For Maps, Printed Matter and Information Address

MILLER-DICKMAN

RUSKIN :: :: :: :: FLORIDA

RUSKIN